of patriotiſm, their mother muſt be a patriot; and the love of mankind, from which an orderly train of virtues ſpring, can only be produced by conſidering the moral and civil intereſt of mankind; but the education and ſituation of woman, at preſent, ſhuts her out from ſuch inveſtigations.

In this work I have produced many arguments, which to me were concluſive, to prove that the prevailing notion reſpecting a ſexual character was ſubverſive of morality, and I have contended, that to render the human body and mind more perfect, chaſtity muſt more univerſally prevail, and that chaſtity will never be reſpected in the male world till the perſon of a woman is not, as it were, idolized, when little virtue or ſenſe embelliſh it with the grand traces of mental beauty, or the intereſting ſimplicity of affection.

Conſider, Sir, diſpaſſionately, theſe obſervations—for a glimpſe of this truth ſeemed to open

open before you when you obſerved, 'that 'to ſee one half of the human race excluded 'by the other from all participation of go-'vernment, was a political phænomenon 'that, according to abſtract principles, it 'was impoſſible to explain.' If ſo, on what does your conſtitution reſt? If the abſtract rights of man will bear diſcuſſion and explanation, thoſe of woman, by a parity of reaſoning, will not ſhrink from the ſame teſt; though a different opinion prevails in this country, built on the very arguments which you uſe to juſtify the oppreſſion of woman—preſcription.

Conſider, I addreſs you as a legiſlator, whether, when men contend for their freedom, and to be allowed to judge for themſelves reſpecting their own happineſs, it be not inconſiſtent and unjuſt to ſubjugate women, even though you firmly believe that you are acting in the manner beſt calculated to promote their happineſs? Who made man the